HADHRAT SHAIKHUL-HADEETH

(Moulana Muhammad Zakaria rahmatullahi alaihi)

& I...

Compiled by:
Students of Jamea Tul Imam Muhammad Zakaria (R.A)

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IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE MOST MERCIFUL

FOREWORD

A reflection upon the enriched history and teachings of Islam portrays it's true worth ; This is when appreciation of the strenuous and unfaltering efforts of the many personages can be witnessed. For this very purpose, pursuance of authentic Islamic literature is a dire necessity.

Over the centuries this universal religion which was conveyed in 'Arabic' to mankind has been translated to many a language to cater for the 'Non-Arabs'. Similarly the need has arisen in this contemporary age for it to be translated in our younger generation's mother tongue 'English'.

Therefore, under the instruction and guidance of our spiritual mentor ***Hadhrat Moulana Yusuf Motala*** (May Allah Ta'aalaa grant him a long life. Ameen) students of ***Jamea Tul Imam Muhammad Zakaria (R.A)*** have put their share of humble efforts together in compiling these publications which we hope will benefit generations to come.

May Allah the Almighty accept the efforts of all who have assisted in producing these publications and may He grant us all salvation in the Hereafter.

Ameen.

Safar 1419 - June 1998

Ismail Raja

HADHRAT SHAIKHUL-HADEETH RAHMATULLAHI ALAIHI & I....

(Translated from Hadhrat Shaikh & His Noble 'Khulafaa' (Urdu) written by Hadhrat Moulana Yusuf Motala)

NAME: Yusuf ibne Sulayman ibne Qasim.

SURNAME: Motala.

BIRTH: Monday, 1st Muharram 1366 A.H. - 25th November 1946.

FAMILY & VILLAGE: Our family has been resident of Varethi, in the Surat district for centuries.

Their occupation is farming, however my grandfather and father gave the land on contract and took business as their source of income. Later my late grandfather travelled to South Africa where he lived for many years and after a very long period returned to the village.

A few days after returning to his home village Varethi, he passed away. My grandfather left behind his one and only son as his family descendent. My father was brought up as an orphan in his mother's care. After reaching puberty he started a business.

MARRIAGE: His first marriage was in an honoured family in Hathuran. Allah blessed him with a son who was named Muhammad Ali. This wife died within a few years and it was after her that he married my mother, Amina binte Muhammad ibne Ismail Desai.

My maternal grandfather and his forefathers lived in a village called Kholwad on the shores of river Tapisti. A mosque, built on the land of this family, still exists today near the river bank.

For unknown reasons, this clan moved to Nani-Naroli. In its early days Nani-Naroli was almost a jungle. They took up farming as their profession and source of income.

Not only in the village, but also in the surrounding area, this clan, especially our maternal grandfather was renowned amongst the religious circles. For this reason, his house was a guest place for all the Ulamaa and Mashaa'ikh who came there.

After having married my mother, the effect of her religiousness started to fall upon my father. Progressively, such a time came that he accepted the oath of allegiance (bait) at the hands of Moulana Abdul Gafoor Bangali who had migrated to Makkah, as a result of which my father began his Dhikr.

He didn't have any children for a period of five to six years after his marriage.

In the meantime, a pious man, related to the lineage of Musa Saag (R.A.) came, to whom my father requested to supplicate for children. He presented my mother with a ring and gave him the blessing and good wishes for a baby boy, and he also wished well for the child to be born, to be characterized with qualities of knowledge and piety.

After a whole year ,the pious man visited the village for the second time. Before his arrival, my brother, Maulana Abdul Raheem, had already been born. On seeing him, he was happy and made prayers for him. For the second time he gave my mother a ring and gave her glad tidings of a child.

As soon as my father had commenced the dhikr, steadily the effects of it began to influence his health, up to such an extent that it started to have a reclusive effect on his state of affairs. In this condition he would say to my mother "I have intended to forsake the world : you must go to your house."

The elders and influential men of our family tried to explain to him in every possible manner. As a last resort, they made him sign the divorce papers in case his condition may change to insanity, whereby his wife would remain lost for the rest of her

life. The period of waiting after the divorce was to be the day the child was born. Hence, just a few days after the divorce I was born at my maternal grandfather's house in Nani-Naroli on the night of Monday the 1st of Muharram.

At the age of approximately eight years, my maternal aunt passed away in South Africa whilst giving birth. She left eleven children. In her place my Uncle married my mother, and my mother left for South Africa, while I was brought up by my grandfather and grandmother. After a few years they also left this world.

My aunt looked after me and fulfilled the rights of bringing up a child. (May Allah bless her).

EDUCATION

My preliminary education of reading the Qur'aan, Urdu language, memorising the Qur'aan etc. took place at a madrasa called Targib ul Qur'aan in Nani Naroli.

In 1961, I was enrolled in the well known madrasa of Rander called Jamea Hussainia where I studied from the first year of Persian upto the first year of Hidaayah. After Jamia Hussania, during the year 1385/1386, I enrolled at Jamea Mazaahir Uloom in Saharanpur. Mishkaat was taught by Shaikh-ul-Hadeeth Maulana Yunus Saahib; Jalaalain by Maulana Muhammed Aaqil Saahib; and Hidaayah volume 3 by Mufti Yahya Saahib.

In the following year 1386/1387 Bukhari was taught by my Shaikh, Hadhrat Maulana Muhammad Zakariyya (may Allah shine his resting place with divine light, Aameen). Abu Daud, Nasai, Mu'attain was taught by Maulana Yunus Jaunpuri; Sahih Muslim and Tirmidhi by Maulana Muzaffar Hussain Saahib and Tahaawi by Hadhrat Maulana Asadullah (principal).

During the studies at Jamea Hussainia in Rander, the necessity of self rectification began to gnaw at me. News had spread that a pious man was coming to stay in Surat. On hearing this, Maulana Ismail Badat and I looked for him in the city of Surat with the purpose of developing a relationship of bait for self rectification. However, it was not possible to meet him so with the suggestion of Maulana Ahmed Ada Saahib Ghodrawala I wrote to Hadhrat Shaikh requesting the acceptance of bait to him. He replied, after accepting our bait and entered us in his circle. (silsilah).

It was unfortunate that during my stay at Mazahir Uloom, this first letter and other letters, including cash, which were received from Hadhrat Shaikh went missing. Most of these letters were written by the blessed hands of Hadhrat Shaikh and contained many proverbs and poems. May Allah make it so that these letters reach someone, who is worthy of them. With the blessings of Allah the letters received thereafter are safe.

After a link of patriotism had developed, together with the studies, short practices especially reciting of the Holy Qur'aan, and praying Tahajjud, Ishraaq, Chaasht and Awwaabeen were started with consistency.

FIRST SIGHTING

The first time I saw Hadhrat Shaikh was when Hadhrat and Moulana Muhammad Yusuf Saahib, the Amir of Tablighi Jamaa'at were proceeding for Hajj. They were coming from Delhi to Bombay by the Frontier Mail. As soon as the news was received, straight after Isha Salaah, the onlookers started to gather in thousands at the Surat railway station. Apart from the teachers and students of Jamia Hussania, Madrasa Ashrafiya and Madrasa Jamia Islamia Dabhel, thousands of the general public came there in the early hours of the night itself, solely for the purpose of sighting these auspicious people, even though the train was to wait for only three minutes.

The Frontier Mail arrived just a few minutes after four in the morning. After seeing the huge throng, the officers decided to extend the waiting time from three minutes to fifteen minutes.

Moulana Ahmed Ada Saahib, who had been the helper of Hadhrat in this journey, opened the shutters of the train. The crowd was told to sit down in order that everyone be blessed with his sighting. However, Haafiz Saalih was called by Hadhrat close to his window and shook hands with him. Afterwards, Moulana Muhammad Yusuf Saahib gave a speech while standing by the door of the train, which continued until the train departed.

When the train started to move, the hearts were shaken, tears started to flow, screams went loud, and Moulana Ismail Ada and another man fainted and fell to the ground.

THE FIRST ATTENDANCE IN THE BLESSED MONTH

During the same year of 1384 A.H. my brother, Maulana Abdul Raheem firmly intended to stay in the service of Hadhrat after completing his studies.

He requested me to spend the Sha'baan and Ramadhaan holidays in the service of Hadhrat. However, my intention was to read a few grammar books by Moulana Shams Uddin during the vacations. Upon his suggestion, rather on his insistence, I also prepared to go for the journey accompanied by Moulana Abdul Raheem Saahib, Moulana Ismail Badat Saahib and Moulana Gulam Mohammad Desai Saahib, the three of whom later became very close helpers and deputies of Hadhrat.

We departed in the Dehradoon Express, along with a few other students. We arrived at Saharanpur at the time of Zohar, it seemed as though it was a different country altogether.

When we arrived at the house of Hadhrat, Moulana Nasiruddin Saahib (R.A.) sent a message inside with someone to Hadhrat that the visitors from Surat request to meet you.

Since I had been fortunate enough to have seen Hadhrat's face through the shutters at the railway station, I had imagined that Hadhrat would be on a prayer mat engaged in worship, and we would place our heads by his feet, and Hadhrat would place his hands on our heads and bless us.

However, when we entered the house the reality was completely different. We were overawed on sight. I looked towards him from the corner of my eyes, but was dazzled and awe stricken by his brilliant, overpowering features.

Once inside, we started to push one another to the front. After having met him, we all looked for the back of a friend to hide behind.

Having seen that we were a group of students, without asking whether we had eaten, Hadhrat told his helper "Tell Naseer to provide food for them." After this, we joined the 24 hour routine.

We stayed here with Hadhrat for a while. During these days, once when due to the

cold weather, lunch was served in Maulana Naseeruddin's tent, Hadhrat said: "Surtis! Is there anyone amongst you who has good and clear handwriting?" All of us unanimously named Maulana Abdur Raheem.

Hadhrat said "Bring something written as an example." He presented a specimen of his writing. Having looked at it Hadhrat remarked, "Excellent, excellent, our Maulana Yakub is leaving for home. From now on, you must write the letters in his place."

Hence, for many years continuously, brother Abdul Raheem was a permanent writer for Hadhrat, and till the end on every attendance Hadhrat made him write his private and confidentional letters.

THE FIRST COMPLETE MONTH OF SECLUSION

In the same year of 1384, Hadhrat commenced the performance of ii'tikaaf of the whole month of Ramadhaan in the Masjid of Madrasa Qadeem. The masjid was filled with people in seclusion from the very beginning. Inspite of having intended, a lot of people could not participate.

The organisation for serving the people was somewhat lacking, compared to the following Ramadhaans, to the extent that there was not one full-time helper with Hadhrat. This was so because Hadhrat was still fit enough to walk, at least by aid of a walking stick. Brother Abul Hasan would be there sometimes, but during the day he would be in his office.

THE FIRST INTRODUCTION

One day, when everyone had gone to sleep, at the time of Ishraaq, Hadhrat was going to the toilet with the support of his walking stick. I went forward and got hold of his hand on the other side and helped him perform his ablution. That is when Hadhrat asked, "Who are you? Where are you from?" I replied, "I am Maulana Abdur Raheem's younger brother."

Hearing this he was very happy. By this time Haafizji, the present rector of Madrasa Khatmalpur came along, and took the jug from my hand and Hadhrat completed his ablution.

LENGTHY NAFL SALAAH

Hadhrat used to be praying nafl salaah in the courtyard of the Masjid. He performed this in the heat of the sun from Ishraaq to just before noon. The salaah would be of such devotion and concentration, that it was seen several times that flies would sit on his neck and his cheek just as honeybees would sit on the comb. The flies would be in such a number, that his skin would be covered and could not be seen. Inspite of this, he would not make the slightest movement. However, sometimes in the state of ecstasy, his right shoulder would shake with great speed and strength.

After performing the Nafl salaah, Hadhrat would dictate letters, while visitors would wake up and occupy themselves in Nafl salaahs and recitation of the Holy Qur'aan.

HADRAT RECITING HIS CHAPTER OF THE HOLY QUR'AAN

Thereafter, followed by Zuhar Salaah, the people would gather for Dhikr. When the Asr Salaah was performed, Mufti Yahya saahib and Hakim Ilyas saahib would listen to Hadhrat's Qur'aan, while all the visitors would form a circle and sit in the position of a gathering. In other words they would act upon the verse: ***'When the Qur'aan is recited listen there to and keep silence.' (7:204)***

The condition of Hadhrat during the recitation was to be seen and cannot be put in words. Tears flowed from the beginning to the end. His weeping would overpower him so much, that his voice would not come out; he would cry for a while and then continue the reciting. This had so much effect on the listeners that they would also be in tears. Sometimes before iftaari Hadhrat would stop the recitation and meditate.

IFTAR AND SUPPER

For all those who were present, whether they were in I'itikaaf or not, the table cloth would be spread in the hall outside the office. Later on, due to the increase in the number of visitors, the cloth was spread in the courtyard. Similarly two separate cloths would be spread upon completion of Maghrib and Awwaabeen Salaahs.

There was not a great difference in the iftari and supper that was provided for those performing I'itikaaf and those not in I'itikaaf.

However, in the Sehri, apart from the food that was provided to everyone, the people in seclusion were served with buttered chapatis and Kofta, both being provided by Hadhrat's household.

The gathering after supper and just before Isha was not held this year. However, in the later years, it became the most important gathering from the 24 hour timetable.

THE MAJLIS AFTER TARAAWEEH

Thereafter, the Salaah's of Isha and taraaweeh were performed. During this blessed month, one whole Qur'aan was completed in Taraaweeh. All the Salaahs, including taraaweeh prayers, were led by Mufti Muzaffar Saahib, the present rector of the Madrasah. Whether a listener was appointed or not has slipped out of my memory, however, every time there was a mistake it was Hadhrat who would rectify him. Once, while correcting an error, Moulana Yunus Saahib said, 'What?', and re-started his Salaah with renewed intention.

After the Taraaweeh some sweet and salty things would be given out. After a few days Hadhrat said, "It would be preferable if a book was read at this time. Which book should be read?" On this matter Hadhrat asked for opinions, thereupon (as far as I can recall) Maulana Munawwar Hussain Saahib and most of the friends suggested, "The advices of Piran-e-Peer" should be read.

However, Sheikul-Hadeeth Moulana Yunus Saahib was of the opinion that "Fazaa'il-e-Aa'maal should be read, and said, "The reason is that in this book, the ahaadeeth of the Holy Prophet *sallallahu alaihi wasallam* have been compiled. Secondly, when an author's book is read in his presence, it brings contrasting fortunes which bears as a means of happiness for him." These two reasons proved the complete devotion of Shaikh Yunus to the Holy Prophet *sallallahu alaihi wasallam* and his complete devotion to his Shaikh (Spiritual guide).

Whatever the case, it was decided by discussion that "The advices of Piran-e-peer", "the leader of leaders" be read by Moulana Salmaan Saahib. But just a few

days later "Fazaa'il-e-Aa'maal" started to be read.

After the congregation dispersed, everyone would occupy themselves as they wished. Those who slept would be woken up for sehri and the congregation of the Fajr prayer would be held just a little after dawn.

EID UL FITR

More or less the timetable practised was continued up to the end of Ramadhaan. On the 30th night, the news of the sighting of the moon was not recieved till after the Fajr prayer.

Considering this information and witnessing, Mufti Mahmood Gangohi Saahib completed his I'itikaaf which he was performing in the mosque of Hakim Saahib. Hadhrat also came to the Kaccha Ghar (Mud House) and said: "Those visitors intending to leave can perform their Eid prayer in the mosque of Hakim Saahib, I shall perform Eid prayer tomorrow in the mosque of the old students quarters." The majority of the visitors went home after performing Salaah

ANOTHER VISIT IN THE BLESSED MONTH OF RAMADHAAN

This particular year Moulana Abdul Raheem had brought me forcefully, but throughout the whole of the following year and again in Sha'baan 1385, I not only attended with interest and inclination, but with the firm intention of completing Mishkaat and Bukhaari in the presence of Hadhrat Shaikh. This was even though our affectionate teacher Moulana Muhammad Saeed Randeri was displeased with my leaving, saying that, the leaving of final year students greatly affects small institutes.

REQUESTS FOR DHIKR AND HADHRAT'SDISPLEASURE

In the month of Ramadhaan, by looking at all the Dhakireen doing Dhikr, I also

desired for it. With Moulana Abdul Raheem acting as a mediator, I requested permission for Dhikr from Hadhrat. He said, "It is not advisable to start Dhikr whilst studying: your studies will be affected."

Looking at the conditions of the students afterwards, he liked the preposition for hard-working students to do Dhikr, in fact for all the students in general.

In later years, when he heard of the students in our Darul Uloom (in England) doing Dhikr he gave a lot of Duas and acknowledgement.

I had thought to myself that to do Dhikr, the condition is that one should be deserving internally. I must have a defect in myself for being refused so, to fulfil this defect I began repenting, seeking forgiveness, weeping etc.

I did this for couple of days and again requested permission for Dhikr.

While Moulana Abdul Raheem was helping Hadhrat perform the ablution for Asr prayer, he put forward in his presence the request for Dhikr. Upon completion of his ablution Hadhrat put his foot into the masjid from the room and said, "Remove the curtains", and in a thundering voice he said: "Where is Yusuf, the brother of Abdul Raheem? Tell him he should leave right now in the first train he finds leaving for Surat. There is no place here for those who do not listen to what they are told." Moulana Abdul Raheem saw me from where he was and said: "He is performing his Sunnah prayer."

WHERE IS ABDUL RAHEEM'S BROTHER?

After the lapse of the month of Ramadhaan, when the visitors had left, Hadhrat called me in the gathering which was held after the Asr prayer and within which tea was also distributed. He said: "Stand up." Sitting in the large verandah area, I heard Hadhrat and so stood up. Then, calling upon Moulana Naseer Saahib he said, "Oh Naseer, Abdul Raheem's brother will be staying: look after him well." Hadhrat's intentions were directed to looking after me with regards to food and drink. Thereafter, the dinner and tea for both times was arranged from Hadhrat's house permanently.

HIGH DIGNITY AS WELL AS BEAUTY

A few days later, after Hadhrat Shaikh had completed lengthy Nafl Salaahs, he called for me after Magrib. At the time I was occupied with my studies in the masjid. When I presented myself to him he said, "Come today after Isha salaah."

After Isha salaah when Hadhrat went away, I got delayed, or I completely forgot. Suddenly Hadhrat's helper came and said, "Hadhrat is calling you." No sooner had I entered the room of the kaccha ghar (mud house) that Hadhrat shouted at me in an extremely loud voice, "Get out! Why have you come now?" The first telling off had come upon me in the safety of the mosque (new quarters of the students) while I was performing nafl Salaah from a distance and that is why I could bear it. However, now the distance was only of two bow lengths. How could I bare this majestic person when our eyes were meeting each others? I don't know, but it seemed as though Hadhrat's internal affection had affected and overpowered his fabricated disapprovance, which made me laugh. Upon this Hadhrat also smiled and said, "I told you to come after Isha, take this to eat and go away."

From then on I became a regular at this seating. Apart from the fixed servings, I would surely recieve some extras from Hadhrat himself. Sometimes I would get more than a second round as he would say, "O, Ahmed Hussain, you haven't received any at all." Sometimes he would say, "Everytime, it is only you whom I can see."

May Allah forgive me, never at all did I appreciate those hearty affections of Hadhrat.

THE CRAZE OF DHIKR

It is the story of these early days, that the desire for Dhikr was overpowering my nature and the same reason was in my mind, that my tongue is not fit for Dhikr since it is foul and sinful, hence not being given permission to start Dhikr. There was no courage to request especially after the scolding.

On one particular day Hadhrat was occupied in the nafl salaahs after Isha. I sat behind Hadhrat at a distance and started to cry. I sat with my legs raised to the knees and my head placed between them in such a manner that an onlooker would assume that I was sleeping. No one knew that I was crying; how could the reason be known?

During those days Hadhrat performed his Fardh and Witr salaahs whilst standing and his Sunnah and Nafl salaahs were performed sitting. When Hadhrat had completed reading his Nafls and was about to read his Witr, he started to stand up. A helper caught hold of one hand while I got hold of the other. When Hadhrat was standing, he brought his lips close to my ears and whispered, "My dear child, do not cry. When you have graduated come to me and learn the Dhikr and if I die, learn from Moulana Abdul Raheem and start practising". Nevertheless just before I graduated, Hadhrat taught me the Dhikr himself and therafter I continued.

ANOTHER INCIDENT OF PREMONITION

These sort of incidents of premonition were seen there almost everyday. One of these is that once, during these early days, Hadhrat made very severe remarks regarding those students who had been mischievous while staying at Madrasa, and organised a strike against the staff.

I got worried about myself. Because I had lived in the Madrasa for several years, I surely must have been mischievous sometimes. Pondering over this, during the gathering which was held after Asr, I sat in a corner of the Masjid and started crying in front of Allah.

A few moments had barely passed when a helper came and said, "Hadhrat is calling you." I presented myself. Hadhrat was sitting on his bed; on either side visitors were seated. Hadhrat nodded his head and gave an indication for me to come close, then he whispered, "My dear child, do not cry. You are not one of them." In short, these sort of incidents occurred almost daily with Hadhrat. A friend of mine, Chaudry Shaheen Saahib narrated a story of his,

"I attended Madinah with Mufti Maqbool Saahib. Hadhrat told us, "At night, after Isha salaah come to my house for dinner, and if you can spare some time after Asr,

as the Kitab is read then, do attend," and he said to Mufti Saahib, "Dhikr is done after Fajr salaah. If you wish, you may attend." Hence we regularly visited Hadhrat after Isha salaah. Once we saw water melons being sold by the roadside. I told Mufti Saahib, "We should buy these and keep them until the evening, by then they will be cold enough to be eaten."

Unfortunately, the Adhaan was called and therefore we were unable to buy them. As usual, we sat to dinner with Hadhrat. After Isha salaah I started to get up as I had had enough. Hadhrat said, "I have ordered water melons to be kept in the freezer for you, they will be very cold, remain seated, they will be arriving any moment."

Similarly, Shaheen Saahib narrated, "When Hadhrat visited England for the second time, I had three wishes in mind when I went to see him,
(1) to present a sum of money as a gift to Hadhrat,
(2) to invite him to visit Glasgow,
(3) I desired that Hadhrat should make a donation for the masjid.

I received the answers to these three wishes as soon as I greeted him: Hadhrat said, "I have taken an oath from Yusuf that I will not go anywhere else except for a single day at the tablighi Markaz, secondly I will accept no gifts from anyone and thirdly I myself had made the intention to make a contribution towards your mosque." Saying this, he donated one hundred pounds.

A RUSHED JOURNEY OF HAJJ

It was in the same year of 1386 that Hadhrat went for Hajj, which had earlier been postponed. It seemed a miracle that out of the blue, due to Hadhrat's strong internal love and desire, the means for going were born. The extent of Hadhrat's internal condition can be visualised by reading the following selected couplets written by Hadhrat to a friend in Makkah regarding this particular journey.
The letter begins with a few couplets:

"Salutations from me to the one, whom I am not to forget
Nor does my tongue becomes tired of mentioning him
He is away from me, nevertheless my heart is his abode.
And the one who lives in my heart, how can I forget him?

Can these matters help towards the union?
Can wishes help to revert matters predestined?
The wink from the friend, was a dream of the starting of fulfilling the promise,
Can interpretations of these dreams ever come true?
The speechlessness, if it becomes the interpreter, may interpret the boundless yearning,
otherwise where have lectures helped in front of the friend?

Then he writes;
Your Telex of 26th January reached me on the 28th. It instantly created great excitement. Each of the previous scenes were recalled and started floating in my mind.

When I recall the scenes of your meetings;
they bring alive the pictures of those meetings
Sometime the world darkens in the eyes,
Sometime the stars start twinkling in the sky of gladness

After a few lines Hadhrat writes some more couplets:
Tired of twinkling , the stars are beginning to doze
Alas! I may go to sleep as well!
The garden is no longer a place of my nest!
Call! call the blossom to return!
How sorrowful is the end of my search!
The search of flowers yielded thorns!

Then Hadhrat writes:
"I have become very concerned because it is a unanimously agreed opinion of the Mashaikh (spiritual leaders) that "If one is given a gift without showing desire and he rejects it, then he will not be blessed with any more, even after asking."
I am very frightened. You have been so generous in offering the expenses of Hajj, but may it not happen that my sins become the cause of permanent deprivation."

You can also realise that when the means of a visit to Madinah are offered without desire, then what (enthusiasm) will overcome the heart.

When I recall you, the sword of love is kllling me
Sorrows and agonies have risen over me
My whole heart has become blood stained
There is a fast approaching of illness and difficulties
When the swift wind blows from their way
cold sighs pierce out from my broken heart

Then Hadhrat writes,
Anyhow, I have now become like the dead in the hands of one who is bathing. I am waiting to see if in Sha'baan my name was recorded among the lovers, that I may be granted the visit, because provisions are also in the hands of the provider (Allah). Whereas if my sins have the upper hand then our effort, even if it be a million times, will prove fruitless.

The inner self and Iblees (Satan) are also putting forward engagements which may stop the journey. The most important objection is of the teaching of Bukhari Shareef. One friend, who is a teacher of hadeeth in his Madrasa, has taken leave just to come here and study Bukhari Shareef. He said to his seniors, "If I am not granted leave, then I will resign." There are some others who have come from their Madrasas thinking I am the lamp of Dawn (which is about to be blown out due to sunlight.i.e. these are my last days)

One sincere friend, who was very beloved and wanted in his own Madrasa disappointed his elders and came here to study by me (Maulana Yusuf Saahib says; Hadhrat is referring to me) Also Laami' (A commentary on Bukhari Shareef compiled by Hadhrat Shiekh) has reached a stage where I also wish it could be completed as soon as possible.

In the same letter Hadhrat writes the following couplet;
The dark night and the fear of the waves of the whirlpool are such an obstacle;
How may they know my agony, those walking on the beach at ease."

YOUR CRYING TOUCHED ME

Hadhrat's sudden departure for Hajj on 7th Zilqa'da had quite an impact on my heart, which resulted in me loosing control and crying in front of Hadhrat at the Delhi airport in such a manner that I shrieked loudly. Regarding this Hadhrat commented upon returning, "Your weeping at the airport touched me."

He also blessed me with a letter from Madinah and he gave me a lungi on his return with a letter that read, "I performed my Umrah in it and it has also been soaked in the water of Zam Zam, because of which, be sure not to make it impure."

Upon returning from this trip, when Hadhrat arrived by car from Delhi to Saharanpur, a group of people surged forward to shake hands with him. Hadhrat said, "At this moment I will not shake hands with anyone: everybody proceed to the mosque; I will see you there."

When he arrived at the Kaccha Ghar, he told me, "First of all, I will meet you." On saying this he embraced and hugged me. While Hadhrat was returning from the mosque, his handkerchief fell as he was standing up. I picked it up and put it in my pocket. On reaching the Kaccha Ghar, Hadhrat asked for it, but I just returned a smile upon which Hadhrat said, "All the tears of Haramayn are in there."

It was during the year 1385/86 A.H, under the guidance and shadow of Hadhrat, that I studied Mishkat and in 1386/87 A.H, the final six books of hadeeth were completed.

Sometimes Hadhrat would say, "I intended to allocate the Bukhari this year to someone else, but I am teaching it for your sake." Most probably this is the reason why the following year Hadhrat only taught the first volume of Bukhari, while Mufti Muzaffar Hussain Saahib taught the second volume. After this, both the volumes were allocated to Moulana Yunus Saahib. In this period of two years almost all the time, excluding the study hours, were spent in the company of Hadhrat.

After completing the lesson of Bukhari, Hadhrat participated in the Khatme Khajga which took place in Masjid Kulthumiya after Asr Salaah.

Everyday, more than 50 students would be waiting to greet Hadhrat on his way. They would shout loudly, "Dear father, Assalaamu Alaikum", "Respected father, Assalaamu Alaikum."

It was a memorable scene. At that moment Hadhrat would cry and recite poetry. There after he would recite the following dua, "O Allah, save me with your eye that does not sleep."

ADVICE UPON EXPRESSING EXCESSIVE FEAR

During those studying days this worthless being was overpowered by the fear of Allah, up to such an extent that all the time I was weeping. Moulana Abdul Raheem took me in Hadhrat's presence and explained the situation to him. Hadhrat advised, "None of the two: hope or fear, should overpower the other. If one supercedes the other, then a loss is incurred."

Complete hope should be kept with fear, just as Hadhrat Umar (R. A.) used to say, "If it were to be announced on the day of judgement, that everyone would be going to paradise, except for one who will be going to hell," Hadhrat Umar (R.A.) says regarding himself that, "I have a fear for myself, that I could be that particular person. However, if it were to be announced on the day of judgement, that everyone would go to hell, except for one who would go to paradise, then I have to hope in the noble personage of Allah that I may be that single person."

APPRECIATING THE FAVOURS OF ALLAH

It was one such day when Hadhrat was proceeding for Magrib Salaah. Opposite Hadhrat's house, where the house of Shaikh Alam was situated, there lay an empty place where the garbage was thrown. The attendants had thrown the left over pieces of water melon there.

Hadhrat saw a little bit of redness in these pieces. He picked up a few pieces and saw that all had a little pulp (redness) in them. He got angry and said, "Who cut them in this manner?" He also said, "Take all of these, wash them, and cut the red part aside." Thereupon, Hadhrat himself took some of the pieces in the majlis

that was held after Isha and said, "These have been picked up from the rubbish patch and cut, therefore whosoever wishes to eat may do so. Today I am only going to eat these."

JOURNEY TO ENGLAND FOR MARRIAGE

After completing the final year, my intention was to remain in Hadhrat's service, but family members had engaged me in England to someone who was a close friend of the family. She was a resident in England. The trip was fixed for after Ramadhaan, that is why I made a request to Hadhrat, that I spend the last Ramadhaan (1387) with him, as I had not spent the previous Ramadhaan with him.

With Hadhrat in the new quarters, I was appointed to lead the daily five salaahs and Taraaweeh. Two chapters had been fixed for each taraaweeh. After reading for three to four days I fell ill and Hadhrat sent me home. This is why I had requested to Hadhrat before travelling if I could spend this Ramadhaan with him. Nevertheless, Hadhrat ordered me to go home to Surat and said, "Go and serve your parents."

Approximately four months later my father passed away, and in early June of 1968, I travelled to England. Having arrived in England, the marriage was conducted within 5/6 weeks. Hadhrat had arranged a massive Walima feast the day after my marriage in Saharanpur; he also sent me a list of the guests who had been invited.

AN ACCIDENT WHILE TRAVELLING TO INDIA BY VAN

It had only been four months since my arrival in England when a group of the Tablighi Jamaa'at were going to Baroda, India for a gathering. I joined them with the intention that I may spend the Ramadhaan of 1388 A.H with Hadhrat. It was during this journey that, whilst passing through Iran, we were involved in a fatal accident. Two people of the group gained martyrdom and the rest of us were injured. My arm was broken during this incidence. I contacted Hadhrat via telegram at the first opportunity. Hadhrat immediately contacted the Indian Ambassador in Iran via the Irani Ambassador in India. He asked him to supervise

road of Zahidan to assist us. Hadhrat had been very concerned until I arrived in Saharanpur. Moulana Abdul Raheem told us that after Hadhrat received the telegram, he was very worried about receiving a detailed report on the incident.

One day he said, "I have seen today in a dream that Yusuf's letter has arrived. After only a short, while my detailed reply reached him.

REPRIMAND ON DELAYING THE REPAYMENT OF A LOAN

For my journey to England, I had borrowed some money from my friends and elders for the ticket, travelling expenses, etc. Mufti Saahib was one of the loaners and his debt was still outstanding.

After recovering from the accident, I was standing by the door of the mosque of the old Madrasa in Saharanpur. My arm was still broken at the time. As soon as I met Mufti Saahib, instead of showing compassion and sorrow he said, "You haven't paid the first amount, now you have come again." Upon hearing this, I was full of grief and sorrow and was surprised by this Pathaan's demand and attitude.

However, later on it came to my knowledge that Hadhrat Shaikh had told Mufti Saahib that on greeting him, say: "You have not repaid the first sum and you have already returned."

LOVE AND SHARI'AH

I returned to England in the month of Shawwaal. A few months later Hadhrat travelled to perform an Umrah on 5th Safar, 1389 A.H.

During the days in which Hadhrat was residing in Bombay, I saw a dream that Hadhrat was sitting in a gathering and a person was reciting the following poem in an extremely sweet voice:

A party meeting in good faith, in which the character of the Holy Prophet sallahu alaihi wassalam is spoken of, is showered by the blessings of

Allah. The law of Shariah and the love of the Holy Prophet sallahu alaihi wassalam go hand in hand, neither side under estimated nor over stressed.

Having listened to these verses, Hadhrat started to weep and cry profusely. After Hadhrat reached Hijaaz he gave me permission to join him. With four of my friends I departed from here (England) to perform Umrah. There, the good fortune of staying in Hadhrat's company for 6/7 months was blessed upon us. Hadhrat also participated in the Tabligi counsel (Mashwaraa) which was held in Taif, Yambua, Khaibar and Jeddah, which made the sightseeing of these places possible.

SALIVA FOR THE BITE OF A SCORPION

In Madinah during the evenings, Hadhrat would rest in Masjid-e-Noor and in the day time Hadhrat would be present in madrasa Shari'ah. Once I had spread my bedding on the ground near the bed of Hadhrat, outside in the open, near the Masjid-e-Noor visitors area, a scorpion bit me. When my eyes opened the scorpion was still clinging to my finger. I shook my finger hard, throwing it at a far distance. There was a lot of pain and inflammation.

I held my hand so as to not disturb Hadhrat's sleep. When Hadhrat woke up to read his Tahajjud Salaah, I informed him about the incident. Hadhrat performed his Wudhu and returned. He recited something and spread his blessed saliva on the spot where the scorpion had bitten me. Immediately the pain was relieved and there were no after affects felt.

HADHRAT'S THUMB SLAMMED IN THE DOOR

By all accounts, it was in this same journey that once Hadhrat was leaving Masjid-e- Noor. Hadhrat was lifted in to a van: he had not seated himself properly as he held the side of the door, when some one from outside slammed the door with great force. The door was re-opened quickly but the thumb had been trapped. The thumb including the nail had turned completely black. The pain Hadhrat must have gone through at that time cannot be estimated, and in spite of all this Hadhrat did not even enquire as to who had slammed the door. Neither did he show any anger

nor did he reveal the severity of the pain, even though for many days the thumb had to be regularly tended to.

UMRAH AND I'ITIKAAF IN THE HOLY LANDS

In 1389 A.H, I spent the Ramadhaan with Hadhrat in the Holy lands, Hadhrat stayed in Makkah for 15 days and everyday he would perform an Umrah. He stayed the last 15 days in Madinah where he performed I'itikaaf for the last 10 days.

Whilst in I'itikaaf, one night after having read the Taraaweeh and other Salaahs, Hadhrat called me and Moulana Ismail Badat Saahib in his tent and granted us permission to accept 'Khilafat'. He also wrapped a turban on our heads with his own hands.

Moulana Ismail Badat Saahib had seen a dream the previous night that there was a huge gathering; both our names were called after which both of us were called and we were killed.

WRITTEN PERMISSION

I later came to know that Hadhrat had instructed Maulana Abdul Raheem and Sufi Iqbal saahib that: "If I pass away, then through as a message from myself, give Yusuf and Talha my permission to accept khilaafat."

POSTPONEMENT OF HAJJ DUE TO MY MOTHER'S DISPLEASURE

During my stay in the Hijaaz, I frequently received letters from my father-in-law and mother, expressing their much felt anger and concern at my having undertaken two lengthy journeys so soon after marriage.

Firstly, I had travelled to India and then to Hijaaz for a long period. For this reason, immediately at the end of the blessed month of Ramadhaan, Hadhrat sent me back to England. In a letter addressed to my mother he expressed his anxiety

by making the following comment: "Now the Hajj season has commenced it is abominable (Makrooh) for Yusuf to leave the Hijaaz without performing Hajj. None the less, owing to your great distress and in adherence to your will I am sending Yusuf back to England. I earnestly hope that Allah provides him with another opportunity to perform this Hajj."

ATTACH YOURSELF TO THE WORK ASSIGNED TO YOU

In the month of Shawwal, within a few weeks of my return from the Hijaaz a worrying incident took place at out mosque in Bolton, namely Zakaria Mosque.

A few thieves broke into the mosque and having caused considerable damage, they fled taking with them a sum of money. Adding to this they gathered Qur'aans, towels and carpets that were present in the mosque and set them alight. Following the incident of the fire, I organized a team of youngsters whose duty was to protect and safeguard the mosque.

I was somewhat careless in my duties, therefore Hadhrat expressed a lot of displeasure in several of his letters. In one such letter he cautioned me in this manner: "King of warriors, Maulana Yusuf Saahib, I have continually stressed that you keep 'Irshaad' and 'Ikmaal' (titles of books) under constant study and reference, yet it seems that you are unable to spare the time to cast even a glance at page 138 of 'Ikmaal'. May Allah grant you his assistance.

"Neither can I, nor you, parallel the devotion and sincerity of the likes of Sayyid Ahmed Shaheed Barelve (may Allah enlighten his grave) and Hadhrat Shaikh ul Hind (may Allah's mercy be upon him).

"It is also indeed rare in this day to find helpers and devotees like theirs, for a cause as was prevailed in these two figures. Losing all hope of matching the will power and sacrifice borne by these two great men and in an effort to prevent being totally devoid of achievement and merit, those of less prestige and status laid much stress and emphasis on the aspect of Dhikr. They thought that if one can not gain the rank of a Mujaahid, the least one can attain is that of remembering Allah.

"However, you are more young and strong, while I am weak and in my old age; my limbs have given up. If a person like me, who walks with the help of two other people, is zealous of the likes of you then it is like the crow that walked like the

goose and forgot his own walking style."

For the sake of reprimanding, he wrote the starting of another letter in a tone of extreme displeasure and irony saying thus: "His right honourable, most gallant of warriors, bearer of total indifference and disinterest in worldly affairs, he who has detached himself and shows complete independence from society, renouncer of all in advancement towards Allah and his favoured servants, great shield of shiekhs, authority and refuge to the whole of mankind, our noble master, bearer of the Qur'aan, Qaari Muhammad Yusuf Motala Saahib (may Allah elevate his ranking)"

Further in the course of the letter Hadhrat wrote: "Up to now you have mentioned in your letters your activities regarding teachings, sufism, advancement towards Allah, and renouncement of the world in place of the highly commendable pursuits like working with the labourers, sawing wood and chopping sticks all carried out with the utmost modesty and humbleness.
"If only an unworthy soul like myself were to be inspired with such enthusiasm and zeal for similar activities. What I really look forward to and look for in your letters is that you mention, not the above undertakings, but rather the mention of consistency in Dhikr, meditation, constant realisation etc. and the fruits of these deeds. May Allah fulfil my hopes." On another occasion Hadhrat wrote: "Whenever possible, keep your attention focused upon the advancement towards Allah. I have previously advised you and Moulana Hashim as well, that you spend two hours in seclusion if possible, otherwise at least an hour everyday. Busy yourself in the prescribed worships and practices of Dhikr. Connection (with Allah) weakens very rapidly. If a doctor fails to perform surgery, his surgical skills soon diminish."

THESE WORDS CAN ONLY BE SAID BY A QUTUB

in the month of Jamaadi Ul Thaani 1403 A.H, Maulana Yusuf Ludhyanwi came to Darul Uloom to help in setting the order of the contents of a book.

I was reading to him a few letters which I had received from Hadhrat. In the course of this reading I came across a letter I had previously written to him,

informing him of the capture of the thieves who had broken in to the Mosque. In the reply Hadhrat notes: "While the capture of the criminals is certainly a means of goodness and betterment, it most certainly is not a cause for happiness and rejoicement. Matters such as these tend to be extremely delicate and rejoicing on issues of this kind can be fatal."

Upon hearing this, Moulana Yusuf Ludhyanwi Saahib was taken aback by the deep sightedness and in a state of ecstasy he continuously repeated, "These can only be the words of a Qutub. These can only be the words of a Qutub."

I once again had the good fortune of spending the Ramadhaan of 1390 A.H at Saharanpur. On the 30th of Ramadhaan, by means of a telegram, I received glad tidings of the birth of my daughter. Hadhrat immediately sent a telegram "May the name 'Khadija' be blessed." The telegram also said: "The birth of a daughter is an indication of resemblance to the exalted Prophet Muhammad *sallallahu alaihi wasallam.*"

On the night of Eid Ul Fitr, Hadhrat gave out Indian sweets amongst the guests. It was in the middle of this very Ramadhaan, if I remember correctly, that Moulana Abul Hasan Ali Miya Saahib and his companions visited Saharanpur.

The Majlis, which took place after Magrib, was in progress and all the masjid ,including the courtyard was completely full with guests. Someone at the ablution pool notified me that Hadhrat was enquiring about me. I immediately made my way towards Hadhrat and just as I approached the gathering, Hadhrat exclaimed: "Oh Yusuf!" I replied "Yes." Upon hearing this, the whole congregation drew their attention towards me and spontaneously broke into laughter. The Shaikhs that were present, big and small and Hadhrat himself also laughed merrily. The scene baffled me. Hadhrat nodded his head calling me towards him. Upon presenting myself Hadhrat explained the reason for calling me.

Once again Hadhrat turned to the guests and continued relating an incident involving Hadhrat Jee, Moulana Yusuf Saahib, only then it occurred to me that Hadhrat exclaiming "Oh Yusuf" at my arrival was not an address to me but the above mentioned Moulana Yusuf Saahib.

COMPANIONSHIP IN HAJJ

After having spent the entire month of Ramadhaan at Saharanpur, I returned to England in the month of Shawwaal as I had the obligation of preforming Hajj upon me from the previous year.

Within two to three weeks of my return home I received the following message from Hadhrat: "Book your ticket for either the 26th, 27th or 28th of January. We have arranged to leave from Bombay for Karachi on the 26th of January and hope to proceed from there on the 27th or 28th of January. Having received this message I set forth for Hijaaz and arrived in Zil Qa'dah 1390 A.H

As far as I recall a few days prior to the days of Hajj, an Islamic scholar from Syria came to meet Hadhrat at Madrasa Sulatiyah where Hadhrat was residing.

After having met Hadhrat, thanking Allah he pronounced: "It was 13 years ago that I had the good fortune to come across the first volume of the " Laame' " collection. Ever since, I been invoking to Allah to provide me an opportunity to meet the author of this marvellous publication. All praise be to Allah that today, after so many years, my prayers have been answered.

Hadhrat performed this Hajj with a guide from the Marzuqi hotel in Makkah. In the performance of Hajj, every word and action that came forth from Hadhrat and every word he uttered was a vivid reflection and illustration of the noble practices of the Holy Prophet *sallallahu alaihi wasallam*. It is reported that during the performance of Hajj the Holy Prophet *sallallahu alaihi wasallam* drank milk during his stay in Arafaat. In order to secure this practice of the Holy Prophet *sallallahu alaihi wasallam,* Hadhrat took milk with him with the same stress and importance as people take their water for drinking. Hadhrat drank milk in the plain of Arafaat, hence accomplishing the Sunnah of the Holy Prophet *sallallahu alaihi wasallam.*

Since this was my first Hajj, it had completely slipped my memory that after having removed the Ihraam ,I would be in need of a suit of clothes. After the rest of the party had their heads shaven and were dressed in normal clothing, Hadhrat noticed I was still wearing my Ihraam. He enquired regarding this matter.

I informed him of my blunder: it was inconceivable of Hadhrat seeing me unnecessarily dressed in Ihraam. Immediately turning to Moulana Abdul Hafeez, Hadhrat remarked: "Surely in the market there must be tailored clothing for sale; purchase a suit for Yusuf and put it on my account." The clothes were bought immediately.

Unfortunately I was unable to spend the following Ramadhaan of 1391 A.H at Saharanpur as I was awaiting the arrival of my brother Abdul Raheem who was planning a visit to England from his country of residence, Africa.

Expressing regret and sorrow at my absence, Hadhrat remarked in a letter: "I missed you very much, especially in the Fajr Salaah."

A DREAM AND IT'S INTERPRETATION

After an absence of one year I spent the following Ramadhaan of 1392 A.H in Saharanpur with Hadhrat.

Before proceeding, I made a request to Hadhrat asking for permission to undertake the journey, but because there were certain problems that needed seeing to here at home, Hadhrat refused permission. In response to this refusal, I sent forward a letter to Hadhrat in which with arrogance and boastfulness I wrote: "For many years now my mother, brothers and sisters (of whom I have not had the opportunity of seeing five, though they have exceeded the age of fifteen, as they were born in Africa,) have insisted that I pay them a visit. Owing to Hadhrat's honourable self, I have been unable to accept their invitation and have persistently let them down. Now that I seek permission to come to Saharanpur, Hadhrat has said no."

Before recieving a reply to the letter, I travelled to Hadhrat. Upon the very first meeting Hadhrat informed me that: "I made all the men and even the women of the house read your letter."

In the course of that Ramadhaan, Hadhrat Moulana Hashim Surti, one of the

teachers of Darul Uloom Rampur, saw a strange dream that Hadhrat Shaikh, with numerous passports in his hands was standing at the main entrance of the students new boarding house. In a state of extreme fury and rage he was crying out: "Whom so ever I will, may enter this building and to whom so I refuse entry, entry is refused. I have called Yusuf from London and another Moulana has also been contacted, but was not prepared to come." After Moulana Hashim had related this dream to me, I was adamant that he have it interpreted by Hadhrat. Having had the dream described to him he remarked: "Allah make it a source of blessing for him."

It was Hadhrat's habit that after Magrib salaah, having performed his Nawaafil, Hadhrat would take time out for tea. This break was especially set aside for my brother Moulana Abdul Raheem and myself, in which we were lucky enough to have a share of Hadhrat's food.

It was during one such visit that I, plucking up some courage, blurted out: "What is the interpretation of Moulana Hashim's dream?"
Hadhrat replied: "Obviously, it indicates that I have great affection for you."
"What is the interpretation of the 2nd part of the dream?" I enquired. Hadhrat replied: "Because of the other Moulana's pro-Maududi views, my inclination towards him is deviating."
I enquired "He knows Hadhrat's nature and ways regarding Maududiyat, so why does he not leave them?"
Hadhrat replied: "You see, the truth is that people don't easily free themselves from the effects of the environment in which they spent the early years of their lives. In some extreme cases these early impressions can never be discarded.
After this Hadhrat related a few incidents of his early years.

BEARING WITH MY SPOILT HABITS

On Eid day, amid a crowd of visitors, having briefly met Hadhrat ,I departed for Gujurat. Not receiving a farewell embrace and food provisions from Hadhrat left me feeling extremely low, to the extent that it took it's toll upon my health and I fell ill with fever.

Upon returning home I wrote a letter of complaint to Hadhrat. In reply to my letter

Hadhrat explained: "Though I have tried, I still am unable to recall having denied you a farewell hug. It eludes me as to why on earth I should decline from giving a hug if a desire had been expressed by yourself. Of course, the possibility still remains that there was no such inclination expressed on your behalf, hence the negative response from myself.

"The validity of your complaint about my not having provided you with food provisions cannot be argued against. In fact, I had made a firm intention to make the necessary arrangements, but the knowledge that you were to make a 24 hour stop at Nizaamuddin and would be there in time for dinner led me to abandon these intentions. May Allah grant you a speedy recovery."

DARUL ULOOM

The Ramadhaan of 1392 A.H having passed, Hadhrat made a trip to Hajj after which I wrote a letter to him requesting permission to purchase the present Darul Uloom property.

I followed this letter up with a telegram on the 12th of May. I immediately received a reply from Hadhrat by telegram which said, "I have tremendous hopes in Allah that very soon, if Allah is willing, the urgent requirements of your Madrasa will be fulfilled."

HOW STRENGTH CAN BE OBTAINED IN RELIGIOUS MATTERS

In another letter regarding Darul Uloom Hadhrat wrote: " 'Qaari Yusuf', my anxieties concerning your madrasa are, if Allah is willing, not dissimilar to your own. (In fact), my heart-felt prayers and suppilcations (for it's welfare) are with you. But, my friend, by involving yourself with these great responsibilities, be sure not to say good bye to our ways. Strength and fortitude in all religious matters are derived from internal enlightenment. Consistency in the prescribed Dhikr and a minimum of 30 minutes alone daily is extremely important."

Similarly, in another letter Hadhrat writes: "..but dearest Yusuf!
It is surely a condition of loyalty that with no questions asked;
The beloved may or may not, I will always stay in want.

"I have been so overawed by the prospect of your madresa's commencement that I rarely, if ever, find time to contemplate anything else. My dearest, remember that however one treats their elders, they will receive the same treatment from their young. Wait and see!

RECONCILATION BETWEEN TWO KINGS

This is an extract from a very detailed letter concerning instruction and guidance regarding Darul Uloom. Within the same envelope Hadhrat *rahmatullahi alaihi* had despatched a copy of a letter which was addressed to another helper. Becauseof it being somewhat humorous, Hadhrat had forwarded it.

The events that led to the writing of this letter are as follows. A tone of discord had struck between two of Hadhrat's associates, following which there was a written reconciliation. This type of reconciliation was to Hadhrat's liking, thus he wrote to the two associates:

'I have already expressed my opinion regarding the peace-treaty letter, which you must have received by now. It has to be registered in the following three places: Egypt, Hijaaz and India.

You should make a bequest on your friends and relatives regarding the original blessed letters that each of you has received from the other, that they place this letter in your shroud. I have decided after deep thought that todays blessed words should be typed in a gold colour and printed as pamphlets on large paper. Fifty to sixty thousand copies should be printed. Two or three thousand, you keep in Egypt and distribute them in gatherings, send approximately 500 to Yusuf Motala as he is also aware of your Jihaade Akbar. Send ten or twelve thousand to me so I may distribute them in all the madaaris of India/ Pakistan. Send some to Molvi Naseer so he may also have them printed and distributed, and if this peace-treaty is nullified, then its notification should also be with such publicity.

I had written up to here when the takbeer for Salaah was said. How could I perform my Salaah properly whilst I was so elated on the news of the peace treaty? As soon as I had offered salaah, by means of a wheelchair, I

came home. However, whilst going home it came to my heart that fifty thousand would not be sufficient and 100 000 should be printed instead, out of which fifty thousand should be kept by Moulana In'aam. As his (Tableeghi) Jamaa'ats are expanding around the world, each group should be given around 10/12 pamphlets so that the world can become aware that America and Russia have reconciled, and the instigators of the war have been exposed. This will therefore result in no war or controversy in the world.

Towards the end Hadhrat wrote, "If I have written anything which the two kings find offensive, then I do not hesitate to apologise.

ARAB / ISRAELI WAR

Hadhrat spent the Ramadhaan of 1393 A.H in the Holy lands. Since I had to perform Hajj with my wife and aunt, I could not present myself for Hadhrat's service in that Ramadhaan.

The Arab/Israel war took place in that Ramadhaan. In one of Hadhrat's letters addressed to me, he talked about the war as follows:

'The news about this war has disturbed me a lot. This humble being was constantly listening to the news while in I'itikaaf. Moulana Yusuf Binnori and Moulana Asad Madni's places of seclusion (I'itikaaf) were on my left and right side. At night they both would relay the days events to me in detail. Moulana Binnori showing concern said: I have been thinking of completing the recitation of Bukhari Sharif' I said, "How can we possibly gather enough people in Ii'tikaaf (to make the ceremony worthwhile)?"
He replied, "Over 200 Ulamaa are acquainted with you." So, the completion of Bukhari took place and by the Bounty of Allah after Zuhar Salaah it was completed within 2 hours. Moulana Binnori congratulated me tremendously as this was the same day within which the war ceased. (The recitation of Bukhari Sharif is completed when an anxiety befalls. The supplication is accepted due to the auspiciousness of this kitaab and the anxiety is removed.)

We constantly made duaa within Ii'tikaaf. The duaas were made after Taraweeh Salaah, upon completing Surah Yaaseen, and thereafter again after Asar Salaah in my room at madrasa Shari'ah. The dream of your friend is obvious and does not need any interpretation. Numerous dreams regarding the Holy Prophet *sallallahu alaihi wasallam* were heard whilst we were in Ii'tikaaf. A person wrote a dream that the King of both the worlds *sallallahu alaihi wasallam* performed wudhu and then went to the battlefield on a horse. It was through the blessing of the Prophet *sallallahu alaihi wasallam* that heart-lifting news was being heard.'

HAS THE ILLITERATE INEXPERIENCED LEARNT HOW TO COOK?

After the end of the war, in Zil-Qa'dah 1393 A.H, my wife, daughter, aunt and I departed for Hajj.

I thought Hadhrat would perform Hajj this year, but due to his weakness he remained in Madinah during the Hajj period. This is why, having performed Hajj, I went to Madinah and stayed there until the end of Muharram. My wife requested to Hadhrat through her brother Muhammad that she wishes to cook and send the evening meal for Hadhrat every day. Hadhrat refused by saying, "You are travellers."

This hurt my wife and as a result she began to cry. I narrated this incident to Hadhrat and requested permission once again. Hadhrat agreed and said that she must only cook rice. After 2 to 3 days my wife learnt that Hadhrat took a dislike to chillies, so she cooked a seperate rice (biryaani) without chillies for Hadhrat. Hadhrat, intending to rectify and correct her, did not take a single morsel from it and said, "Why have you taken such trouble whilst travelling? Two separate types of rice have been cooked whereas permission for only one was given." Likewise, Hadhrat saw that some cinnamon had been added to the cooked rice. Thereupon he said, "Has this illiterate inexperienced person ever learnt how to cook for someone or not? She has put so much expensive cinnamon in the rice!" I explained to Hadhrat that it is our custom to have cinnamon mixed in the curries and rice etc. Hadhrat replied, "What do we poor people know of you rich? How were we to know that such a rich man has come from London?"

DISLIKE FOR BEAUTY AND GLAMOUR

Likewise, on seeing my daughter Khadijah, wearing a glitttering dress, Hadhrat told Muhammad (my brother in law) that, "tell your sister not to send her to me dressed in such clothes. Whatever she desires to dress her in, should be done in London. I have disliked good clothes on my body and on the bodies of others from the early days."

THE JOURNEY TO EGYPT AND LEBANON

After the Hajj season I travelled to Beirut for the typed publication of "Awjazul-Masaalik". It was completed by approximately mid-Sha'baan. By this time Hadhrat had returned to Saharanpur from Madinah. From there Hadhrat wrote a letter,

> "My opinion concerning you from the beginning was that you must get to London as soon as possible and not contemplate coming to Saharanpur. The reason for this is that I am getting more worried about your Darul Uloom than yourself. These are the early days so it is important that the foundation work is made firm. Once the work get's going and the education is in full force, then your absence will not matter."

Due to this reason I returned to London upon the completion of the publication. In the Ramadhaan of 1394 A.H I could not attend Saharanpur and in the later days of Zil-Qadah 1394 A.H Hadhrat returned to Hijaaz.

AN EMERGENCY TRIP TO HIJAAZ

About four months later, in the final ten days of Rabi-ul-Awwal 1395 A.H, the Custodian of the two blessed places, King Faisal was martyred. The whole Muslim world was shocked by this news.

At once I visited Hadhrat in Madinah to inform him about the enemies of Islam; and their powers, schemes and plans against Islam. This took place in the month of Rabi-ul-Awwal. Hadhrat was deeply affected upon hearing the details and

therefore gave my friends and I an amulet (Taaweez) for protection. (In this charm Hadhrat wrote specific verses of the Qur'aan and names of Allah.)

This amulet (taaweez) was to be tied on the right arm. After every Salaah we were told to start by reciting Durood sharif (salutation upon the Prophet) followed by Bismillah, then Surah Quraish (Surah 106) seven times, then a second recital of Durood sharif, and lastly a recital of the following du'aa seven times.

اللهم احرسنى بعينك التى لا تنام واكنفنى بركنك الذى لا يرام وارحمنى بقدرتك علي
فلا اهلك وانت رجائى فكم من نعمة انعمت بها عليّ قل لك به ا شكرى وكم من بلية
ابتليتنى بها قل لك بها صبرى فيا من قل عند نعمته شكرى فلم يحرمنى ويا من قل عند
بليته صبرى فلم يخذلنى ويا من رآنى على الخطايا فلم يفضحنى يا ذا المعروف الذى لا
ينقضى ابدا ويا ذا النعماء التى لا تحصى ابدا اسألك ان تصلي على سيدنا محمد
وعلى سيدنا محمد وبك ادرأ فى نحور الأعداء والجبابرة

In the end Durood sharif was to be read seven times. Hadhrat said, "Recite this after every Salaah consistently as it will prove beneficial. However, recite it with tranquility: not hastily."

He also said, " When walking and roaming say the following du'aa: "

يا غايتى عند كل كربة ومعاذى عند كل شدة ومونسى عند كل وحشة
وموجى عند كل دعوة ورجائى حين تنقطع حيلتى

Furthermore he said, " If a situation arises where you find yourself trapped amongst enemies, then this du'aa should be recited abundantly: "

اللهم انا نجعلك فى نحورهم ونعوذبك من شرورهم

However, after returning from this journey Hadhrat emphatically advised in several of his letters that I should dedicate myself to Dhikr and teaching. In his first letter he wrote, "You have travelled to and fro so many times that I often wonder if you really did come or if I was just dreaming. I could not suggest that you stay here any longer for two reasons. Firstly, your absence from there was disturbing me a lot. It is not possible for you to work in different fields, as you all ready have Darul Uloom duties. Apart from this, you have your own personal duties (regarding

which I have stressed several times earlier). My beloved, occupy yourself in one duty and dedicate yourself to it."

In the second letter he wrote, "But my dear, whether it be Dhikr or employment, teaching or lecturing, Tableegh or any other religious duties, you can only do one with full concentration. If one gets involved in many duties, then until he does not develop a complete skill in all sciences within himself, confusion is always present in his work. You might not like my advice at this moment, but you will surely remember it after my death."

In the third week a third letter arrived within which he stated: "There is no doubt that Allah has entrusted you with plenty of good qualities. However, to save you from the influence of an evil eye, he has put inside you the habit of persistence. May Allah let as many people as possible benefit from your good qualities as much as they can. I have told you several times that try not to make yourself known and famous, yet I do not deny you from having a beneficial talk or consultation. Try to spare at least one hour out of 24 for your daily practices; and for reading the biography, letters, and advises etc. of our elders.

He wrote in another letter, "I say it again, do not accept responsibilities on your shoulders. As far as consultation is concerned, participate in it with regularity. This is required politically and religiously. Do not let it take as much precidence upon you as Darul Uloom does.
Our Madaaris have always remained separate from politics because this topic is harmful for them, otherwise Darul Uloom will suffer."

In the last ten days of Rabi-ul-Thaani I returned from this journey of Umrah and after a few weeks I received Hadhrat's letter, "The plan is to return from Jeddah on the 6th of August (28th Rajab 1395). Your friend, Yakub, was also informed of the return in the final days of Zil-Qadah. If you do write, then inform Maulana Yusuf as well. My opinion concerning you is that you should stay in London, in spite of this I do not deny you the permission to come here."

In another letter he wrote, "I am not of the opinion that you come here because your madresa is in its early days and so if there is any deficiency then it will prove difficult to recompensate for it afterwards. Qaari Sulemaan reached here two days before my departure. He also requested to me that I should refuse you

permission by ordering you not to come in Ramadhaan. I told him that it is not my habit to order, I will only give suggestions.

AN EID GIFT WORTH THOUSANDS OF RUPEES

Due to these eminent suggestions I could not attend Saharanpur during the Ramadhaan of 1395 A.H. However, in Safar 1396 A.H, I went to Madinah after performing Hajj. Having spent a month there with Hadhrat, I was able to visit India. Hadhrat came to India in the beginning of Rajab. In Sha'baan I went to Saharanpur with my wife and daughter, and after three years of consecutive absences I was blessed with the priviledge of spending Ramadhaan with Hadhrat.

Hadhrat always granted gifts. This time he gave 500 rupees for my wife and daughter and 500 rupees for myself as an Eid gift. Nevertheless, when greeting Hadhrat at the time of departure from Saharanpur, his face was turned away onto the other side, whereas Hadhrat would occasionally shed tears when embracing me, at the time of bidding farewell. This is why I wrote to Hadhrat, expressing my complaint about this matter.

Hadhrat wrote back in reply, "Look at your own wrong doing and oppression.

'If I were to say it,
then there will be a complaint.'

You have written that at the time of farewell my face was turned away. You must recall the scene within which I was getting trapped by the crowd. I don't even remember your handshake. On one side there was the commotion of the wedding and on the other side the uproar of a troubled crowd."

In the Ramadhaan of 1397 A.H, Hadhrat arranged for my presence in India and commanded me to attend the auspicious gathering to which he states: "I hope Allah makes it possible for you to attend as it will be very beneficial, although I don't like your absence from Darul Uloom at all. However, due to it's being the blessed month of Ramadhaan, make arrangements (for your absence from Darul Uloom) and come here." Alhamdulillah, I was therefore able to attend.

FROM WHOM IS THE FORM OF RE-PLACEMENT?

A couple of months before the Ramadhaan of 1398 Hadhrat's health was becomnig critical. Therefore, it was decided that he spend Ramadhaan in Madinah. Upon hearing the news of Hadhrat's disturbing state, I wrote a letter to him showing concern about his illness:

"If Hadhrat's destined life-span has to come to an end, then may Allah accept me as compensation and bestow him with my life.

In his reply Hadhrat wrote:

"Nobody is accepted as a replacement in the place of another as such a thing had not even taken place amongst the Prophets. Now, the way that you can replace me and gain prosperity is that, as far as possible, you concentrate on in-depth spiritual enlightment. Even if only for one or two hours, you should make time for the remembrance of Allah in a place of seclusion. Also carry out your other prescribed practices during this period.

The advice for people like yourself, who are occupied in religious works, is that if possible spare two hours at once, otherwise an hour each at two different times."

THE BLESSED MONTH AND THE CONTINUOUS ILLNESS

In this year, accompanied by a few students, I presented myself in Hadhrat's service. As planned, the whole month of Ramadhaan was spent in Madinah.

Hadhrat performed his daily five Salaahs and the Taraaweeh Salaah in his room. He would sometimes visit the Rawdha-e-Aqdas (the blessed tomb) for a few minutes at the time of Witr Salaah and on other occasions he would perform Fajr Salaah in the Haram with the congregation.

During these days, all of Hadhrat's attendants were greatly disturbed due to his severe illness. I once told Sufi Iqbaal and the others: "Be patient. If Allah wills Hadhrat will surely live for three or four more years."

When they asked why, I replied that out of the several conditions of being a reviver (Mujaddid), not only does he have to be skilled in all sciences, but it is also necessary that his piety should directly aid the entire world in both centuries. This is why Hadhrat will surely live for a particular period in the next century. As well as this I told them that "Maududi' will surely pass away before the end of this century, as his group claim him to be a reviver.

Alhamdulillah, both of these predictions were fulfilled. After my return on 7th Shawwal 1398 A.H, Hadhrat's illness, which had lasted for many months, became steadily worse until such an extent that in the days of the Hajj season of 1398 A.H he became critically ill. He remained unconscious for a few days. After an inspection a doctor reported that the flow of blood in an artery had stopped and this was the reason for his unconsciousness. Alhamdulillah, his treatment was successful but his health remained very weak. For this reason I presented myself in his service in the month of Jamaadi ul Thaani. I thought that if Hadhrat's health improved, then after a few days in his company I will travel to Africa.

THE FIRST JOURNEY TO ENGLAND

Due to Hadhrat's lengthy illness, a difference of opinion arose regarding where he should travel and spend the Ramadhaan of 1399 A.H. Some suggested that he should go to Saharanpur, but others strongly opposed this opinion and said that he should remain in Madinah.

When the elders of Nizaamuddin, accompanying Hadhrat In'aamullah, arrived in Madinah, Hadhrat asked for their opinion. After a consultation, they suggested that he should not travel to Saharanpur. However, Hadhrat brought up the topic of travel several times. I once suggested to him, "Hadhrat, if at this time you travel to Saharanpur, then instead of going via Karachi, you should go via London, staying there for a short period and then continuing with the journey."

I had written to Hadhrat on several occassions and also personally requested him to visit England. This particular time was destined for the acceptance of my requests. Having heard my words, Hadhrat at once sat up without anybody's support. In the state of extreme happiness he asked: "What did you say? Repeat yourself!" I repeated my request. Hadhrat smiled and said: "Abul Hasan, Yusuf says that London is also en route."

In this gathering it was decided that he would be visiting England. In spite of my denial Hadhrat paid the expenses for the tickets of his four attendants and myself and said: "You don't have the permission to provide a ticket for anyone. Whosoever wishes to go will do so at his own expense. I also have two conditions to make. One is that I will not accept gifts from anyone. The second is that I will not go anywhere and if someone does suggest it, you will have to refuse. However, I will go to the Tablighi Markaz for a day."

Confidence regarding the journey arose through divine revelations and dreams which foretold that the arrangement was planned by the Divine (Allah), leaving no cause for concern, otherwise, the weakness of Hadhrat was so extreme that he remained in a state of semi consciousness, even in the short journey from Madinah to Badr. However, upon leaving Jeddah and having performed the umrah, Hadhrat's health continued to improve to the extent that upon reaching Darul-Uloom, Hadrat's strength and vitality of previous years, for the duration of a few days, was restored once again.

Upon Hadhrat's enquiry as to what he would achieve from this visit, I answered accordingly that the arrangement for the twenty four hours of Ramadhaan would be suitably announced. So it happened that beside those present at the five daily prayers, Hadhrat became acquainted with thousands of people. He also participated in the gatherings which took place after Maghrib salaah with great enthusiasm.

THE GATHERING

There was a daily gathering of two to three thousand, which increased on Fridays and over the weekends from seven to eight thousand. This was especially the day in which Hadhrat performed fourty marriages in a gathering of eight to ten thousand people. On the day of Hadhrat's departure also, excluding those within the

building of Darul-Uloom itself, visitors could be seen sleeping on every path or doorway. The gathering on this day exceeded that of any other.

A FEW INCREDIBLE SIGHTS

On the night in which Hadhrat was to depart, Hadhrat taught Mishkaat in Darul Uloom for the first time. It was the commencement of the hadeeth lessons.

As Hadhrat's stay was firstly suggested to be for a week only, a tent was hired for this amount of time. The tent was booked elsewhere for the following week and so they could not extend the period of hiring for more than three days. Hence everyone was concerned as what would happen to the Salaah and Majlis etc, for the last few important days in such a rainy climate.

Nevertheless, thanks to Allah, the inaugration ceremony of Hadeeth commenced on the last night underneath the shadow of the sky. The gathering was seated on the surrounding grass in such an open atmosphere that it seemed as though the angels had spread their wings and were keeping the atmosphere warm. This condition remained until the time of Fajr Salaah.

In the silent Majlis that took place between Maghrib and Isha Salaah, Hadhrat had ordained the recitation of Durood Shareef a thousand times. The devotees that were communicating heart to heart would acquire Hadhrat's blessings in the silent atmosphere. This secret of theirs would be revealed by the tears from their eyes.

"The heart communicates the heart in such a way that even the noble angels on booking duty, remain unaware of it. "As soon as the Majlis concluded those students who would want to memorize the Qur'aan would have their first lesson, thereafter the Du'aa would be made.

Likewise, thousands of people would be honoured with the handshake of Hadhrat. At that time their fascination, infatuation, love, happiness, pleasure and words uttered at the time were a fair witness to the saying: "Acceptence throughout the world."

Likewise, once the common representatives and special members of Jamiaat e Ulema Britain arranged an appointment to see Hadhrat. When they arrived in Hadhrat's presence Allama Khaalid Mahmood read a welcoming speech which

he had prepared. In it he expressed his happiness upon Hadhrat visiting England, the benefits that were and will be compiled due to his arrival. On hearing the speech Hadhrat replied every sentence with a short phrase. For instance, when showing happiness he would say, "This is merely your love for me over a long period of time, otherwise I am aware of my condition." Upon hearing a Du'aa he would say, "Aameen," and upon hearing the benefits which are to take place he said, "May Allah make it so." In the same way upon hearing sentences of praise he would reply: "All this is lies and nonsense."

Apart from spiritual blessings, there were also a lot of visible blessings. In spite of Hadhrat's refusal, devotees and friends would decorate the tablecloth with various types of food for the visitors from Madinah.

Likewise, the tablecloth had plenty of varieties for the guests. Before Hadhrat's arrival the estimation was that Hadhrat will stay for six days. In the normal days the gathering would consist of about six to seven hundred and in the remaining days about fifteen to twenty hundred. However, there was double the estimated figure on the days of Hadhrat's stay. The estimation was completely wrong, because on weekdays two to three thousand would attend.

Even though the amount of rice, ghee etc. that was bought for cooking was according to the estimation, there was a lot of barakah in the food and many groceries remained unused. Generally the food that was prepared would suffice although there were thousands more than expected.

5000 AS A GIFT TO A BEGGAR

From London I was able to go with Hadhrat to Delhi, accompanied by my wife and daughter. In the last days of Ramadhaan1399 A.H. my health deteriorated to such an extent that on the night of Eid it became difficult for me to get up from my bed in order to relieve myself.

Hadhrat gave Abul Hasan a container within which I was to relieve myself and ordered him thus: "Do not come back until he uses it, and you throw the contents away." Abul Hasan knew at all times when Hadhrat required his assistance. Because of Hadhrat's order he did not return to him until after a considerable amount of persuasion. Finally I was forced to concede.

After fulfilling Hadhrat's order Abul Hasan returned to Hadhrat, leaving the container behind. Even then all the bedding, including the clothes, became impure because of the fever.

Although I had been treated by doctors and physicians, I did not recover and so I travelled in this same condition to Surat with the hope that treatment can be made easily there.

After I had a complete examination it was found that no disease or illness was present. This is when I wrote the following letter to Hadhrat: "The cause of my illness is the grief which arose due to the decreasement in Hadhrat's affection. One such instance was that in this Ramadhaan I did not receive any financial gift from Hadhrat, although before this I used to receive them under different names."

In reply to this Hadhrat wrote: "The beauty of living hearts cannot be imitated. When the heart becomes alive by the grace of God, the beauty cannot withhold itself to play its part." In the end he wrote that: "I was worried as to how I should send the sum to you. Abdul Hafeez said to give him the sum so that he could send it from Makkah. Therefore, I am giving him the sum of 5000 Indian rupees. Now you must forward the remaining demands (for money) at the Madinah address."

COMPANIONSHIP OF THE FAISALABAD JOURNEY

When Hadhrat left Jeddah for Faisalabad on the 17th of Sha'baan 1400 A.H, this humble servant was also with him. He had presented himself in Hadhrat's service a few days earlier so that he could attain the good fortune of Hadhrat's company.

When we arrived at Nizaamuddin after Ramadhaan, I asked for permission to return.

THE SECOND JOURNEY TO ENGLAND

It was our desire for Hadhrat (R.A) to spend a Ramadhaan in England. But in the last few years it became Hadhrat's practice to remain in Ii'tikaaf with his

companions during this month.
Due to the fact that Darul Uloom did not have a separate Masjid, we were deprived of this blessing. After visiting Faisalabad the journey towards South Africa was fixed. This was several months before the Ramadhaan of the year 1401A.H. For this reason, this humble servant had presented himself in Madina in the beginning of Ramadhaan.

As Hadhrat had his own reasons for his personal preparations, our humble Moulana Ismail Badat set out three days prior to Hadhrat and his group. This was in order to arrange accommadation according to Hadhrat's requirements. Thereafter, together with Hadhrat we arrived at Stanger.

Following his stay in South Africa during the Holy month of Ramadhaan, Hadhrat resided in the 'Rashid Islamic Institute', Chipata for a few days. Thereafter, in the morning of the 25th of August 1981 (corresponding to 24 Shawaal 1401 A.H) he arrived at London. From there, in a chartered flight, accommpnaied by a group consisting of more than fifty people, Hadhrat landed at Manchester airport. Hence, they reached Darul Uloom (Bury) at 2pm.

In Stanger Hadhrat had announced, "Yusuf, I intend to spend 25 days in your company (in England)." Our visit was prolonged by 2-3 days in Zambia, therefore Hadhrat said, "These days have been deducted from yours."

HADHRAT'S ILLNESS

Unlike the first visit, Hadhrat's health deteriorated during this visit. Maybe one of the reasons for this was that Hadhrat had travelled thousands of miles to and from various countries. Other than this, the internal travelling of South Africa was contradictory to the usual conditions set by Hadhrat *rahmatullahi alaihi.*

In a letter addressed to the host (Moulana Yusuf Tutla) the following was mentioned as the 4th point: "I am very ill. You are solely responsible for my travelling from one place to another. I do not have the strength within me to travel."

Contrary to this, after his departure on the 3rd of Shawaal, Hadhrat was taken to more than a dozen places within 15 days. In some places he would stay for

one day and night, in others for the morning and in some only for the evening. Occasionally they would travell by air or by car. This is why, having arrived in England, Hadhrat's condition weakened day by day.

GENERAL ACCEPTANCE

Unlike his past visit, due to his poor state, Hadhrat was unable to participate in the daily gatherings. However, this time the attendants out numbered the previous amount, who occupied themselves in their own duties.

I greatly admire a few sayings of a close friend: "The creation of Allah, presenting themselves in thousands, are perfectly are aware of the fact that Hadhrat does not deliver speaches. Nor do they have firm belief of whether they will be fortunate enough to meet him and yet they are still drawn towards the congregation in such large numbers. Such is the magnificance of Allah."

PROMINENT AND BOUNDLESS FAVOURS

The scene of the programs held on this occasion was astonishing, for example, during the gatherings for Dikhr (rememberance of Allah), Khatam-e-Khawaajgah and Nikah , Bayan and Bai'at etc. Hadhrat's blessed head remained bowed in engrossment and internally Hadhrat was fully attentive towards the gathering. For this reason, whilst the assembly was taking place, the sounds of crying and weeping loudly in fits of religious frenzy were heard from different corners of the congregation. This caused a great outcry which was generally not observed in the previous gatherings of Hadhrat.

Meeting Hadhrat in person was only permitted on certain days. This was painful because of his physical weakness. During these days the concentration of the public was such that after Hadhrat's arrival a wealthy trader exclaimed: "I am pledged to another pious saint but this unbelievable event occured at the time of meeting Hadhrat. It seemed as though an extremely powerful current flowed through me and I was set alight. I was close to screaming, but I controlled myself with great difficulty. Even when I recall that particular scene now, I find myself in the same condition. Hence, this was the general feeling.

Every true desirer was blessed, especially on the day on which Bukhari Shareef was completed. On this day, not only the gathering, but even the walls and pillars of Darul Uloom, the greenery in the fields and the leaves on the trees were revealing the blessings of Hadhrat and a scene beyond belief was visualised. For this reason before Hadhrat's arrival at Bury, during speeches and religious poems recited in a program, the atmosphere was filled with cries of emotional outburst. Hadhrat was completely engrossed in the gathering. The folowing verse was read in a poem that was being recited in the honour of Darul Uloom:

'The duas of Hadhrat Shaikh are prominent everywhere.'

Hadhrat exclaimed "Oh why do you insult me thus?!"

The next verse was as follows;

'Where the omnipotent hand of enchantment prevails.'

Here the reader altered the words, saying 'Yusuf' (regarding this humble servant) in place of omnipotent. Hearing this Hadhrat proclaimed, "Listen hither (to me). Regarding this verse which needed to be rectified Hadhrat said, "Here the word enchantment is unappropriate. It should be replaced by some other word."

After performing ablution, when Hadhrat prepared to proceed to the gathering, Hadhrat Shaikh remarked: "Yusuf you have induced a great commotion which was unecassary." Having said this he began to cry and stated: "Have you not come accross that hadeeth in which it is mentioned that Allah acknoweldges even the efforts of a sinner to assist his religion?" Having said this he began to cry.

ALLAHU AKBAR! (Allah is the greatest) In his condition of weeping profusely, his whole body was trembling, tears were flowing. Hadhrat entered the tent (where the gathering was about to take place). The stage was surrounded by people as far as the human eye could perceive. The restricted amount of space resulted in the external canvas of the tent having to be uplifted. The extent of the gathering compelled the devotees of Hadhrat backwards into the bushes. Although the gathering had reached such an extent, the state of awe and obedience was such that even a pin dropping would be heard.

Before Hadhrat's arrival Moulana Abdul Jabbaar Saahib was in the process of delivering a sermon which ended upon the entrance of Hadhrat *rahmatullihi alaihi*. Following him, Moulana Muhammad Salmaan Saahib talked about the Imaam of

Ahle Tassawuf (sufism), Shaikh Ibne Arabi. Upon hearing this the gathering, including Hadhrat, wept.
Thereafter, the recitation of ahaadeeth began. Little was it known that this was to be the final teaching of ahaadeeth in the blessed life of Hadhrat Shaikh *rahmatullahi alaihi*.

Firstly, the hadeeth that is traditionally always narrated first was read. After this came the last hadeeth of Sahih Bukhari. This was followed by the first hadeeth of each of the Sihah-e-Sittah (the six most authentic ahadaeeth books after the Qur'aan), Daarmi and Mishkaat-ul-Masaabeeh.

The spectacle of this was beyond imagination. Year upon year, Hadhrat's practise was to seat himself upon the cushion in Darul Hadeeth or Masjid-e-Kulthumiyya, absorbed in teaching hadeeth with groups of students before him. However, at the completion of Bukhari Shareef and the Musalsalaat the gathering would increase.

Nevertheless, a congregation consisting of tens of thousands was found respectfully seated in all directions as a stage with several steps was situated in their midst. Upon this stage a few attentive students were seated facing Hadhrat. Hadhrat's seat was raised so that from all four sides his beloved enthusiasts could easily observe his radiant face.

Hadhrat *rahmatullahi alaihi* spoke briefly. The conclusion of this in Hadhrat's own words is as follows: Imaam Bukhari began his kitab with the hadeeth: "Actions are based on their intention" and ended with the hadeeth: "Two expressions are beloved to Allah Ta'aalaa..."
The moral of all of this is that there are only two things in the world:
-Sincerity of the heart
-Appraisal of Allah via the tongue
This is the aim of Imaam Bukhari *rahmatullahi alaihi*.

THE LAST LOVE

A few days before the demise of Hadhrat a letter was received from one of the students of Darul Uloom, in which the student had written about his conditions and personal situation. Also included in his letter were his feelings in accord to his moral lacking and also expression of the downfall of him as a person who was supposed to be a devoted entity.

In my abscence Sufi Iqbaal Saahib read the letter to Hadhrat, who in response was very happy and said , "Let me know when Yusaf comes, I'll make sure to kiss him."

When I arrived he said, "Come near and let me kiss your face."
I however moved forward and kissed his forehead and hands instead.
Hadhrat said, "Oh my beloved, I called you so that I could kiss you. I was especially happy after hearing of your student's letter. Pass on my regards to him and tell him that those who consider themselves significant and exceptional are the ones who in reality are the most worthless.

STRANGE OCCURENCES

NO 1. The sighting of the Angel of Death

During this period I was once assisting Hadhrat whilst he was making ablution for his Tahajjud prayer. He asked, "Who is it ?" I replied, "Yusuf." He said, "The Angel of Death had arrived again today."
He said, "Did you dream of the Angel of death ? I enquired.
"No, I saw him whilst I was lying awake. He spoke to me for a long time in a rather friendly manner. He was also smiling.

This was the second time that Hadhrat had seen the Angel of Death whilst fully awake. The first incident took place 25 to 30 years ago. Mufti Maqbool Ahmad Saahib narrates the story he heard from Hadhrat. "I once had an abscess on my forehead, for which I was in the process of getting a herbalist's medicine . It was during this time that someone introduced a specific medicine with which it would be totaly cured.

It was one of the blessed nights of Ramadhaan and not yet time for Sehri. The pain became so severe that I thought that these were my final minutes. I forced the people in the house that they should partake their sehri. With this thought in mind, I advised the family to eat, thinking that if I died they would refrain from eating Sehri. During this time of immense pain I was in such a state that I would sometimes open and at ather times close my eyes, always thinking that at any moment

now the angel of death will appear. However, the pain that I was feeling was due to the healing of my abscess. Slowly I began to feel better. In the morning I went upstairs to the library in accordance to my daily routine. The door behind me that lead to the staircase was shut. A beautiful man appeared in front of me. I enquired: "Who are you?" He replied, "The man that you were waiting for last night." I then said, "If that's the case, then take me with you." He answered, "Not yet."

2 Sighting of the Angel of death in a dream.

During Hadhrats second visit to Britain, he was admitted into hospital due to his fraility. On the day after his admittance we experienced great concern regarding his condition, to such an extent that discussions were held in the matter of organising a chartered flight from London to Madinah Tayyibah.

On regaining health Hadhrat returned to Darul Uloom. When this account was mentioned Hadhrat stated: "Do not agonize over my death as I have been assured that I shall not die yet."

After this he presented us with the following: "Surely you have heard of my dream in which I sighted the Angel of Death at the time of my illness in Makkah. Whithin this period I beheld a dream. I encountered a handsome youth, to whom I enquired : "Who are you ?" He answered, "The Angel of Death." Upon this I requested, "Then take me away".
He responded "Not here, I will come to you when you are in Madinah."
After this I took leave from Makkah and arrived in Madinah. Once again I saw this handsome individual on his way to Madinah in my dream.
Hence I questioned him, "Did you not say that you would return whilst I was in Madinah ? I am here now!"
Thereupon, laughing, he said, "There is still some work to be taken from you."

3. The third incidence.

Approximately three days prior to Hadhrats death, he indicated towards a corner of the room and proclaimed,
"Look! Shaytaan is standing there! Can you see him ?"

(In accordance to custom, Shaytaan had actually reached there, as had been narrated in the ahaadeeth, but where would he gain the courage to proceed forward?). Three or four days prior to this incident, Molvi Najeebullah was assisting Hadhrat with istinjaa (the washing ritual). I was in the neighbouring room. The time was somewhat after midnight. Outside someone cried out loudly twice, "Najeebullah!, Najeebullah!"

Instantly I darted outside, to find that there was no one there, no Adam, nor any son of Adam.

An similar incidence occured with my mother. She had intended to complete the recitation of the Holy Qur'aan and send it's rewards on the decessed. Someone loudly addresed her by her name. However, apart from a few people in the household, there was none who knew her name.

Most certainly this announcement was from an invisible speaker and only Allah Ta'aalaa knows the purpose of this.